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Gomyo, Chuichiro

The oneness of humanity

London

1922

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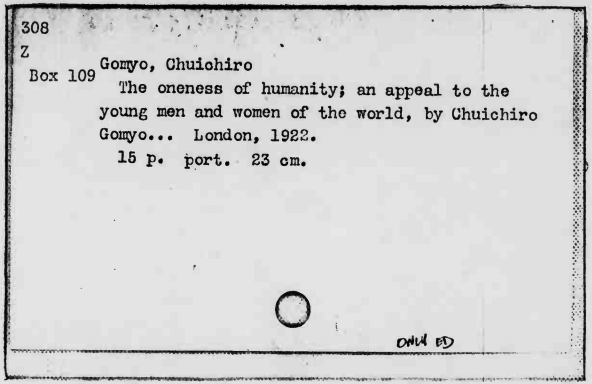
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The Oneness of Humanity

An Appeal
To the Young Men
and Women of the World

By
Chuichiro Gomyo

With the compliments of
the Author
Berlin
May 1922

Kanichiro Obayo

Biography of the Author.

Born in Kawanakajima, the most sanguinary battle field in the land of Shintoism, (Japan), he was educated in the school of Confucianism in his early teens. Later, after two years' hard study in a Buddhist temple, he entered the Meiji Gakuin, a Christian College in Tokyo, where he remained for four years. After graduating from the Waseda University, where his special study was political science, he organized the "Association of Social Education" under the presidency of the late Marquis Okuma, and was actively engaged in the work for several years. All these religious experiences, social pursuits and the later sociological studies at Columbia University in New York, made him a believer in the Oneness of Humanity.

INTENTIONAL SECOND EXPOSURE

Kanichiro Yamaya

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The Oneness of Humanity

An Appeal
To the Young Men
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By
Chuichiro Gomyo
Author of "Cosmopolitanism"

London
March 1922

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by
Chuichiro Gomyo

Jun 21, 1923

The Oneness of Humanity.

An Appeal
To the Young Men
and Women of the World!

Truth is the Way of Heaven
To realize Truth shall be the Way of Man.
Confucious.

You all are one in Humanity.
Author.

The World is One.

From ancient times we are told of the Orient and the Occident. But where is the line of demarcation? Take, for instance, the terrestrial globe and point to its loftiest mountains; or stand on the summit of the Himalayas, the highest peak in the world, crowned with eternal snow, a constant source of inspiration for all the peoples of the Orient. Look to the rising Sun: there lies the East. Gaze towards the setting Sun: there lies the West. But no one knows the where abouts of the line that divides East from West. Again ascend to the very summit of the Alps, the roof of all Europe, and you can not but feel in the same way the void of any line of demarcation and the limitless expanse of land and sea! The difference between East and West,

between North and South, begins to appear only when you make a judgment from your own standpoint.

The globe is a round whole. East and West are undivided. So are North and South. Says an old proverb: The people of the East, the West, the South and the North are one and the same.

If you travel eastward continuously you will come back to the place whence you started. If you go westward you will return to the same spot. Try going northward or southward, your destination in this circular tour will always coincide with your starting point. It is true then, that the world is one, — a single entity. The difference between the Orient and the Occident is merely that of direction.

"In the skies, bountiful and boundless, the birds are free; and so are the fishes in the deep, fertile and fathomless." I wonder if this world of ours is not spacious enough for some one billion six hundred million of mankind to live in comfort.

Take up the globe again for a closer examination of the relation between human development and the influence of geographical environment, that is

a. Geographical distribution of mankind
b. Proportion of land and water
c. Difference of climate
d. Geographical distribution of natural resources.

The study of this subject will reveal to you the great significance of the geographical distribution of mankind depending on the proportion of land and water, the difference of climate, and the geographical distribution of

natural resources, which are the source of supply of food and comfort for life. Is it true that these three requisites of human life are happily proportioned to the geographical distribution of mankind? If there is an inequality in such natural supplies, does it not provide the occasion for an international crisis?

The Growth of Mankind.

"The first blossoms bloom on the branches of the South." The birth and growth of mankind follow exactly this very rule manifested by the growth of the blossoms — that is, it begins in the regions of ease and comfort.

Examine the traces of the growth of mankind for thousands of years from its primitive origin. The banks of the Euphrates, the basin of the Nile, the marshy shore of the Ganges and the low bank of the Yellow River — all afforded the first cradle for the infancy of mankind. Therefore, the struggle for existence, the preservation of the race and the strife among fighting races were not so imminent and fierce in the regions, where nature is bountiful. These regions have given an opportunity for a civilization to flourish, dependent in its early development upon the influence of kindly nature.

The Cradle of Religions.

As an important factor in human society, dependent in development upon the mysterious influence of nature, I cite religion. It is strange indeed that all the religions which have control over the minds of the people of the world have their origin in Asia. Notably, Hinduism and Buddhism

in India, Taoism and Confucianism in China, Mahommedanism, Judaism and Christianity in Asia Minor.

Why have all the great religions of the world thus sprung up in Asia? There is, needless to mention, no other reason than the favorable relation between the climate and the distribution of natural products, that is, the influence of geographical environment. Religion has its origin not so much in the intensity of the struggle either between man and nature or between man and man as in the adjustment of human life in harmony with the art of great nature, that is, where there is harmony with the inspiration of the Universe, there dwells and originates a religion. As a consequence, I do not believe at all in the difference of the ideals of any religions in our organic society. It is my firm conviction that the "Jihi" of Buddhism, the "Jin" of Confucianism and the charity of Mahommedanism and Christianity must be one and the same.

Thinkers may differ as to the interpretation of life, but they would all agree as to its ideal. Perhaps I can best illustrate what I mean by a fragment from old Japanese literature:

"Several are the pathways from
the foot of the mountain,
To the summit, where all climbers meet
and enjoy the crystal moon together."

To find a common summit at the ends of our several pathways; we seek the ideal of humanity where there is the light of eternity.

For the last seven years we have witnessed with heavy hearts the World-War and the depression that has followed. If there ever was any cause which set the "world in ferment" and which retarded universal peace and speedy reconstruction, it was an undue emphasis on the difference in the pathways at the foot of the mountain and an utter disregard of the supreme ideal and the true unity at the summit.

The Supreme Ideal of Mankind.

What is the supreme ideal of mankind? Once having been born into life, a man, under whatever conditions he may happen to be, has "certain inalienable rights" for the preservation of life itself. To assert existence, regardless of petty differences, either of race or birth, is the fundamental aim of mankind. To attain life's guarantees, political and economical, religious and racial, in individual, national and international association, is the supreme ideal of mankind.

The Development of Human Progress.

The supreme ideal of mankind lights up the human soul as radiantly as the sun and the moon do the whole universe. But we sometimes are aware of the darkness in the annals of the history of mankind just as we feel the loss of lustre in sun and moon when they hide themselves in thick and heavy clouds.

According to Professor Giddings, human history may be described as a drama in which characters are brought on to the stage not only as individuals but sometimes as

groups of individuals. These characters, either as individuals or as groups, are the supporters of unity both moral and intellectual. They are at once individuals and groups. The human drama is divided into three acts: the first act: ancient history; the second act: mediaeval history; the third act: modern history.

The second act repeats the first with changes, while the third repeating the second, merges into the present age.

The first act.

The Struggle between Priests and Warriors:

Ancient history.

"At the time of the Zenith of religious glory, a group of monks made procession in utmost solemnity to Memphis. They proclaimed themselves 'Masters of Mysteries' and 'Men of Vision.' They foretold the future with their acquired knowledge and possessed a tremendous power." On the other side, the warrior chieftains, who rose to fame for their bravery in the battlefields and extended their martial influence far and wide, turned out so many politicians of mighty power.

In these two groups of spiritual and temporal powers, the "consciousness of class" was born. The result was the two camps of monks and warriors, one struggling against the other.

The second act.

The struggle between Landlords and Merchants:

Mediaeval history.

"Old groups of land owning kinsmen and individual owners, if they were fortunate, became free tenants." As

the liberated tenants increased in number, they began to pursue trades. The prosperity which attended the enterprises of these merchants began to make them conscious of their class, just as the warriors had been. This awakening brought the new class struggle between the landlords and the merchants.

While, in the progress of the history of mankind, monks and warriors also became landlords, the merchants, who were wedded to power and prestige, more and more, as they amassed their untold fortunes, prepared themselves for coming conflicts. Thus, the struggle between "group and group" and "clan and clan" developed into the struggle for supremacy between groups and then between nations.

Towards the close of this age, a new religion sprang into existence — with the inevitable consequence, the appearance of new monks. Alongside of it, another social form, militarism made its entry into the arena and brought down the curtain on the mediaeval age.

The third act.

The Struggle between Capital and Labour:

Modern history.

In the "Hundred Years' War" the new militarism was given an impetus. The service of the nation gave rise to a new doctrine of landlord. During these periods there had been a struggle between the monks and the military classes.

At last, the merchants and the land-owners appeared in the renewed class-war. Along with the discovery and

progress of the art of sea-faring, the merchants became very powerful. They made their demand for a position in society. Through marriage with the nobles, the wealthy merchants enjoyed a recognized social position, which assured them further gains. Capitalism found its way on to the scene.

Modern capitalism pushed its way through manifold inventions and revolutionized industry. On the other hand, the wage-earners emancipated from the status of slavery, also began to be class-conscious. And now Karl Marx appeared on the stage, a man destined to introduce an epoch in the history of class-struggles.

"The creative forces of history are concentrated upon comprehensive achievement which is attainment of a preferred way of living. The means of attainment are culture and a social order. Culture includes taste, a standard of living, knowledge and skill. A social order is a system of pluralistic habits, relationships and policies."

The Dark Condition of the Present World.

A brief survey of the past has brought me to the present, whence a glance may be taken at the future before I come to the conclusion.

The most sanguinary world-war in the whole history of mankind has just slipped by into the realm of "past." Gigantic efforts for the realization of national consciousness in an extreme degree have been made, leaving the world in utter chaos. I cannot but pray, from the bottom of my

heart, that this war will prove to be the last struggle in the world.

The group struggle, however, the struggle of class with class, is at present devouring the world with the fierceness of wild fire under the gale.

The industrial revolution set the laborers up in arms against the capitalists. The Russian collapse and the German revolution during the last war were, so to speak, "the pouring of oil on fire," and stimulated the workmen to seek international solidarity in order to secure a strong foundation. Thus, the latest act of the drama has closed.

Behind the curtain, however, we may observe that there are on the stage of human conception: consciousness of individual, national and international life and of the brotherhood of man, class consciousness, racial consciousness, imperialistic and democratic consciousness. These dramatis personae for the new drama are in a chaotic condition and a light has not yet appeared in the darkness.

The League of Nations established by the leaders of the world as a guarantee for the eternal peace of mankind, is endangered by the desertion of the United States of America, one time its chief patron, and by the exclusion of Germany.

While the powers are ostensibly urging the limitation of armament, they are actually engaged in the recruiting, equipping and mobilizing of armies unequalled in history. Is our human society based on contradiction and inconsistency after all?

Now, as at the time of its creation, the world is in a state of chaos. A new world is about to be born and mankind is now groaning in the dark in the agony of birth. Where is the nurse of mankind? Why are the great religious leaders, thinkers, scholars and statesmen of the world lost in total slumber?

After examining the present status of the world, one can not but realise the applicability of the old Japanese verse:

"Distant is yet the journey to the village,
deep into the night,
Just a dim streak of the first light of dawn hovers
on the summit of the sacred mount Fuji."

The Responsibility of Youth.

We are given now the human world of to-day, like a huge block of marble for the sculptor, the material of a new art for a new creation. What are we carving on this great stone? The old art has been ruined, and the artists of the new age should be the young men and women of to-day, free from the trammels of traditions and the customs of old ages. With unquenched thirst for the ideal and undaunted courage of youth, we all are the artists, who must help to create the great work — the masterpiece of the ages. The work can be entrusted not to the old men of yesterday, but to the young men and women of the world of to-day.

As the scripture puts it, "And now abideth faith, hope and charity, these three, but the greatest of these is charity." Charity or Christian love in human brotherhood, as

we find it, in our organic society, is the eternal beacon that lights up the summit of human idealism. Indeed, in this unity of human idealism, "there is neither East nor West, border, nor breed, nor birth," when the men and women of all the world "stand face to face, though they come from the end of the earth."

Under the guidance of our Lord, we young men and women of the world of to-day, with the fresh vigor of moral strength, stand face to face and heart to heart, as a great artist to work collectively with the chisel on that great block of marble. With the past works of all the ages as our lesson, we carve an ideal on the stone which represents the unification of the civilization of the East and of the West, which signifies the realization of that ideal "the World is One, — a single entity." This must be the landmark of our present generation, in the annals of the history of mankind, which we can compare with pride with that of our ancestors, and which we can leave behind to our posterity for their guidance.

The time has come! Stand, both young men and women of the World! Aspire to be great artists of human life! Work on this glorious enterprise, which guarantees us the eternal peace of mankind!

Then, and then only, when this work is finished, can we sleep in peace for eternity.

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